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REPORT
OF THE
General War-Time
Commission of the
Churches



PRESENTED TO THE
EXECUTIVE COMMITTEE OF THE FEDERAL
COUNCIL OF THE CHURCHES OF
CHRIST IN AMERICA

Cincinnati, December, 1917

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REPORT OF THE GENERAL WAR-TIME COMMISSION OF THE CHURCHES

I. The Origin of the Commission

The General War-Time Commission of the Churches is a committee of one hundred persons belonging to the different religious bodies which are dealing in direct and responsible ways with the new problems which the war has raised. The justification of its existence is the same need of coordination which has called into being similar bodies in other spheres of the nation's activity. Four different groups of agencies are at work in the religious field: first, the chaplains of the Army and Navy; second, the denominational war commissions; third, the interdenominational agencies like the War Work Councils of the Young Men's and the Young Women's Christian Associations, the American Bible Society, the National Sunday School War Council and the Young People's Societies: and, lastly, the committees and commissions of the Federal Council of the Churches of Christ in America. It is clear that if these bodies are to work effectively they must work together. The work of the church, like the work of the nation, must be conceived as a unity, and each contributing agency must occupy its own place as part of a single comprehensive plan.

Its Constitution by the Federal Council

Realizing this need the leaders of the Federal Council called at Washington on May 8 and 9, 1917, a special meeting of the Council and its cooperating agencies, which was attended by representatives of no less than thirty-five different bodies engaged in war work. Two matters engaged the attention of the delegates: first, a message to the churches, defining the ideals which ought to animate Christians in this time of testing; and, second, a discussion of methods by which these ideals might be translated into reality. All agreed that if the spirit which inspired the gathering was not to be dissipated in mere talk, some definite organization must be constituted to give effect to its conclusions, and the Administrative Committee was authorized to take the necessary steps to bring this about. Acting under this authorization, Rev. Frank Mason North, the President of the Council, invited and appointed a carefully selected group of persons from the different religious

bodies whose cooperation was essential, to serve as members of the General War-Time Commission of the Churches.

The Membership of the War-Time Commission

The Commission is made up of members of the permanent commissions and committees of the Federal Council¹, of the denominational war commissions and other denominational war service bodies and of the interdenominational agencies already referred to. Its Executive Committee includes members of these various bodies and agencies, and its Advisory Council consists of representatives of the denominational war commissions. It is cooperating with the National Catholic War Council and with the Jewish Welfare Board in matters of common concern, such as securing the appointment of an adequate number of chaplains and improving moral conditions at home and abroad. It brings together for purposes of conference and mutual helpfulness members representing a wider range of religious interests than have probably ever yet cooperated for a similar purpose.

Its Relation to the Cooperating Bodies and the Council

The relation of the Commission to the different bodies from which its membership is recruited was defined in the following statement, approved both by its own Executive Committee and the Administrative Committee of the Federal Council:

"With the permanent Commissions of the Federal Council the relations of the General War-Time Commission are necessarily close and intimate, and in all that concerns war work the officers and the Commissions of the Council and the General War-Time Commission are working together. The Commission is, however, distinguished from the regular and permanent Commissions of the Council: first, in its special and temporary nature; secondly, in its constitution as primarily composed of members of similar temporary denominational and other agencies; and in consequence, thirdly, in requiring freedom of action not necessary in the case of more permanent bodies. As a temporary and emergency body, brought into existence to help in meeting the needs of a national crisis, it is free to deal with each situation which may arise in such ways as best fulfil the purposes of its appointment. As the General Secretary of the Federal Council states in his volume, *The Progress of Church Federation*: 'By exercise of a certain freedom of relationship called for under exceptional conditions,

(¹) The Commissions of the Federal Council are bodies appointed by the President to undertake some special form of work which requires interdenominational cooperation. They have their own officers and organization, raise their own funds, and their actions do not commit the Council as a whole unless approved by the Administrative Committee. Unlike the Council itself, which is a delegated body composed of official representatives appointed for the purpose by the constituent organizations, the Commissions owe their existence to the initiative of the Federal Council, and their relation to the bodies from which their membership is taken varies in different cases.

the Commission can as the case may arise unite its forces without ecclesiastical limitations with those other religious bodies seeking the same ends, the service of the nation and of the world.'

"While cooperating with the Commission in all matters where cooperation is possible and mutually advantageous, those who serve on its committees remain directly responsible to the bodies to which they belong, and it is distinctly understood that this primary responsibility is in no way compromised by their membership on the Commission. This is true of all its members, whether belonging to the denominational war commissions, the interdenominational agencies, or the permanent Commissions of the Federal Council. The purpose of the War-Time Commission is not to replace or duplicate, still less to check, any activity directed toward a task too great for our united forces. On the contrary, it will seek to serve all by furnishing a clearing house of information and an agency of sympathetic coordination, through which the efficiency of each may be increased, its aims advanced, and so the Church as a whole be enabled to render the largest service to the nation and to the world in this great and critical time. When its work is done it will make final report to the Federal Council and to the bodies which cooperate in it and will be discontinued."

Acknowledgment of Services

We cannot take up in detail the story of the Commission's work without a word of personal tribute to the men whose clear vision and self-sacrificing labor have made it possible. To Dr. North and Rev. Charles S. Macfarland, to whom we owe the Washington meeting of the Council, in which the idea of the Commission first took shape; to Mr. Fred B. Smith and Rev. Roy B. Guild, of the Commission on Inter-Church Federations, to whom we owe the Pittsburgh Conference, with its broad survey of the field and its admirable report on the war program of the local church; to Rev. Charles Stelzle, who has had charge of the publicity of these different enterprises and who, in addition, has been carrying on in behalf of the Church as a whole an energetic temperance campaign; to Bishop W. F. McDowell, Chairman of the General Committee on Army and Navy Chaplains, and Rev. Clyde F. Armitage, its secretary, who has represented the Council in dealing with the Departments of the Government in all that concerns chaplains; to Rev. Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill; and last but not least to Rev. Worth M. Tippy, Secretary of the Commission on the Church and Social Service, who has not only thrown himself with full enthusiasm into the cause of the chaplains, but who during the summer, when others were away on their vacations, organized the Committee on Voluntary Chaplains, which was the direct precursor of the War-Time Commission. At a time when many of the different agencies were feeling their way to find themselves in an unfamiliar field, this committee took

the first steps to bring together representatives of the different denominational war commissions. Plans were made for a systematic visitation of the camps; attention was called to the need of providing voluntary chaplains in the training camps and other centres for which the Government made no provision; the needs of local communities were studied; and a sympathetic understanding, invaluable to the later developments, was created by the contact of those who were engaged in these common tasks. Without the preliminary work done by this committee, the War-Time Commission could not have begun where it did.

II. The Organization of the Commission

The Commission met for the first time in New York on Thursday, September 20, 1917, and organized with Robert E. Speer as Chairman, Rt. Rev. William Lawrence, Vice-Chairman, and Rev. William Adams Brown, Secretary. At later meetings Rev. Gaylord S. White was chosen Associate Secretary, and Harold H. Tryon, Rev. Samuel McCrea Cavert, and Eric M. North, Assistant Secretaries.

The Problem of Organization

Two possibilities faced the Commission at its origin. It might enter the field as an executive agency, taking over the work of existing organizations and superseding them with a machinery of its own; or it might regard its work as primarily interpretative and advisory, making itself a meeting-ground for discussion and counsel, but leaving the actual execution of the policies agreed upon to the cooperative action of the agencies that were already in existence.

The latter was obviously the wiser plan, so far as it was practicable. It was wiser on grounds of economy. It is always better to use the machinery that is at hand, so far as it will go, than to create new machinery. But it was wiser, too, on grounds of policy, for what was needed was not a single body that would relieve existing agencies of their immediate responsibility—a responsibility which, in the very nature of the case as a result of a hundred local and personal ties, no one else could assume—but rather a body that could act as counselor and guide, by furnishing a wider perspective and so directing into the most practicable and effective channels the energies which were already released. It is on this theory that the Commission has worked. It has not built up a large staff, but it has tried to include in its councils and discussions men and women who are really responsible for the war work of the Church as a whole, that through their com-

bined counsels it might develop the consciousness of a common opportunity and of a united responsibility.

Statement of Purpose

But it soon appeared that counsel alone was not enough. There were things which needed to be done which no one was doing, and for these it was necessary for the Commission to make provision. This double function of the Commission as at once advisory and executive was expressed by the Commission at its opening meeting in the following statement:

"It is the purpose of the Commission:

"1. To coordinate existing and proposed activities and to bring them into intelligent and sympathetic relationship so as to avoid all waste and friction and to promote efficiency.

"2. To suggest to the proper agency or agencies any further work called for and not being done.

"3. To provide for or perform such work as can best be done in a cooperative way.

"4. To furnish means of common and united expression when such is desired; and finally,

"5. To provide a body which would be prepared to deal in a spirit of cooperation with the new problems of reconstruction which may have to be faced after the war."

In pursuance of this policy the Commission organized itself into a number of different committees and entrusted to an Executive Committee, including representatives of all the interests to be unified, power to act for the Commission when it was not in session.

The War-Time Task of the Church

It will help us to set the work of these committees in their right relations if at the outset we remind ourselves for a moment of the nature of the task which the war lays upon the Church.

Apart from the perennial need of fostering the higher life of the nation, this is as follows:

1. To provide the ministrations of religion for the large number of persons, both men and women, suddenly taken from their accustomed surroundings and plunged into an unfamiliar life.

2. To awaken the congregations whose horizon has hitherto been limited to their own communion, or at most to the missionary enterprise in the technical sense, to the new responsibilities of social ministry and reconstruction which the war has laid upon them.

3. While loyally supporting our own government in the

righteous war to which we have laid our hands, to keep alive the international consciousness to which religion in its higher aspects is committed.

This analysis of the task determines the fields in which the work must be carried on.

Under 1 we have not only

- (a) The Army and Navy, but
- (b) The great army of industrial workers, many of them women who have been called to take the place of enlisted men.

Under 2 we have to consider not only

- (a) The individual church, but
- (b) The community in which it is located, and especially the communities adjoining the great cantonments whose moral health is so important a factor for the welfare of the soldiers and sailors in their neighborhood. And beyond these
- (c) The millions who are in need, for whose care the church as a whole is responsible—the sick and the wounded, the prisoners and the disabled, the destitute, and the homeless both here and across the sea.

Under 3 we touch the supreme function of the church, which is to Christianize the ideals of the nation and so to promote that consciousness of world-wide brotherhood without which true democracy is impossible.

Religious Agencies in War Work: The Commissions of the Council

Of the war work of the permanent commissions and committees of the Council, a full report is given elsewhere. Here it is only necessary to say that even before the organization of the General War-Time Commission it was of the most important character. The General Committee on Army and Navy Chaplains was busy with the task of recommending suitable chaplains to the Government¹. The Commission on Inter-Church Federations was working out a program for community activity in the neighborhood of the great cantonments. The Committee on Temperance was conducting a propaganda for nation-wide prohibition during the war. The

(¹) The General Committee on Army and Navy Chaplains is a permanent committee including the chairmen of the several denominational chaplain committees. All papers of Protestants submitted in application for appointment as chaplain are referred to this Committee by the War and Navy Departments, and the correspondence required to determine the qualifications of the candidate is conducted by the secretary of the Committee through the Washington office of the Federal Council. The names of satisfactory candidates, after endorsement by the chaplain committees of their respective denominations, are certified to the Department, and no Protestant chaplains are appointed in the Regular Army, the National Army or the Navy without the approval of the General Committee. The Committee also cooperates with the Bureau of Militia Affairs in selecting new chaplains for the federalized National Guard.

Commission on the Church and Social Service was studying conditions in the camps which were not provided with chaplains and considering methods of supplying this need. The Commission on International Justice and Goodwill was concerning itself with the larger questions of international goodwill on which the hope of any permanent peace depends.¹ The other Commissions, if touching the war work less directly, were rendering indispensable service in their respective fields of ministry to the higher life of the nation.

Since the organization of the General War-Time Commission, the resources of the permanent Commissions, both in personnel and in equipment, have been freely put at its disposal. In some cases they have been recognized as committees of the War-Time Commission for special purposes. In other cases they have furnished the nuclei for new committees of a more inclusive character. Thus, the General Committee on Army and Navy Chaplains represents the War-Time Commission in all that concerns the appointment of chaplains and the Commission on the Church and Social Service is its committee for conducting an investigation of industrial conditions. Dr. Guild, Secretary of the Commission on Inter-Church Federations, is acting as Secretary of the Committee on Camp Neighborhoods, Dr. Tippy, as Secretary of the Committee on War-Time Work in the Local Church and Cooperation with the American Red Cross, Mr. Stelzle, as Secretary of the Committee on Literature and Publicity. Others are rendering valuable service in other ways.

The Army and Navy Chaplains

It will help us to see the work of these committees in its true perspective if we ask ourselves for a moment what the other groups engaged in war work are doing, and first, the chaplains.

1. The chaplain is the official representative of religion in the Army and Navy. He is an ordained clergyman holding military or naval rank as an officer, and in the Army is assigned to special duties by the commanding officer of the regiment

(¹) In addition to the commissions already named, activities related to the various phases of war work are carried on by the Commissions on the Church and Country Life and on Christian Education. The Federal Council has also been active in stimulating the interest of the Churches in the support of various agencies for war relief, and has organized a voluntary committee for the Care of French Mothers and Children, to cooperate with French committees. The Council has coordinated the agencies seeking to sustain and develop Protestant work in France and has arranged for the reception of the two French chaplains who have been in America during the fall and winter as representatives of the French Protestant churches. In cooperation with several departments of the Government, particularly the Department of Agriculture, the Food Commission, and the Committee on Public Information, pamphlets numbering millions in the aggregate have been mailed to the pastors of Protestant churches from the office of the Federal Council.

to which he is attached. He enters the Army with the grade of first lieutenant, and may rise to be major in the course of his service. In the Navy he begins as junior lieutenant and rises to captain. The chaplains are apportioned among the different denominations in the country on an arithmetical ratio which at the present time assigns thirty-six per cent to the Catholics and sixty-four per cent to the Protestants and apportions the Protestant chaplains among their various religious bodies in the ratio of their membership. When, however, the chaplain is finally recommended by the Federal Council's Committee he becomes the representative of all the churches and in the very nature of the case must act unreservedly as such. Twenty chaplains at large have been recently added in the army to provide for the Jews and other religious bodies not represented in the present apportionment. Before the present war the number of chaplains both in the Army and Navy was one to every twelve hundred enlisted men. It still remains this in the Navy, but with the increase of the size of the infantry regiment from twelve hundred to thirty-six hundred men, the number of chaplains in the Army has become proportionately less. A recent order of the department has made possible a further increase in the number of chaplains to cover units not now provided for by law, but even with this increase the number of chaplains in proportion to the number of enlisted men has been very largely reduced and is totally inadequate to the present need.

During peace times the duties of the chaplain were not onerous and his existence had largely dropped out of the consciousness of the Church. But with the advent of the war the importance of the chaplain's function has become apparent. He is the pastor of the unit to which he is assigned. When the men leave for the front the chaplain accompanies them. Upon his character and fidelity to his duty the morale of the men is in no small measure dependent. He is with them in the trenches before they go "over the top" and is among the first to welcome the wounded when they are brought into the emergency station for treatment.

It is clear then that one of the first duties of the Church is to see that the number of chaplains is adequate, their personnel of the highest quality, and their equipment sufficient to enable them to discharge their duties effectively.

Here unfortunately we find ourselves at a disadvantage, and this in two ways. In the first place, the rapid increase in the size of the new armies without a corresponding change in the law governing the number of chaplains has left many units without chaplains and thrown the responsibility for the re-

ligious care of the men upon other agencies. And secondly, whereas in other armies the chaplains are organized into a corps under a chaplain general, or other leader, whose function it is to care for their interests, to promote their welfare, and to guard their efficiency, here the chaplains remain individuals attached to special regiments without any representative to speak for them in matters of common concern.

This is a condition which needs to be changed and we are glad to say that steps are being taken to change it. In the Navy Secretary Daniels has appointed Chaplain J. B. Frazier as his representative in all that concerns the chaplains, and he is taking up his new work energetically and effectively. He has entered into sympathetic relations with the General Committee on Army and Navy Chaplains of the Federal Council, which has put at his disposal one of its offices and is cooperating with him in every possible way.

In the Army no such arrangement has as yet been made, though it is hoped that before long something of this kind may be done there¹. In the meantime various committees of the Council and of the War-Time Commission are dealing with different aspects of the chaplain situation. The General Committee on Army and Navy Chaplains has been recognized by the Government as its adviser in the appointment of Protestant chaplains. Legislation has been introduced into Congress looking to an increase in their numbers, and the matter of the equipment and status of chaplains is being carefully considered. A training school for their practical preparation before entering service has been planned by the Federal Council Committee.

The Young Men's Christian Association

Next to the chaplains in the directness of their approach to the war task are the interdenominational agencies which specialize in work for young men and young women. Of the splendid work done by the Young Men's Christian Association—work for our soldiers and sailors both here and across the sea—there is no need to speak at length, simply because it is already so much in the public eye that we can take its work for granted. Too much credit cannot be given to the leaders of this great organization for the foresight with which they anticipated the crisis that was pending, for the skill with which they laid their plans to meet it, for the ample resources both of men and of means which they have gathered to their support, and for the unique service which they are rendering. That service, roughly speaking, is of three kinds.

(¹) Since this was written, Major Gregory, who has been detailed by the War Department to take charge of the appointment of chaplains, is giving attention to these matters.

First of all and most familiar to us is the work for our own soldiers and sailors in the camps, cantonments, and naval stations. Through its recognition by the United States Government as the representative of the Government in welfare work within the camps, the Association has had a unique opportunity which it has employed to the full. Its leaders have been able to make themselves in a very true sense representatives of the whole church and have cooperated in amicable ways not only with the different Protestant bodies, but with the Catholics and the Jews as well.

No less important is its work across the sea, not only for our own army but for that of our Allies in France, Russia, and Italy. Here again a wide field for usefulness has opened to the Association of which it is making enlightened use. Only recently the call has come from General Pershing for a large number of secretaries for work with the American army in France. The French Government is asking for thirteen hundred buildings and will need five hundred secretaries. The Italian Government will need another hundred. Many have gone to Russia and, had conditions remained as they were a few weeks ago, no less than two hundred would have been needed there.

Finally, there is the work for prisoners of war, a work which has been so persuasively presented by Dr. Mott that I need only refer to it here, and of which it may safely be said that no wiser, more effective, and more Christlike piece of service has been rendered by any group of men in our generation.

Other Interdenominational Agencies

But signal as is the service of the Young Men's Christian Association, it is not the only interdenominational agency which must find a place on the war program of the Church. There are the Sunday schools which have recently combined their different associations in a National Sunday School War Council. There are the Young People's Societies, which are asking themselves what is their part in the church's work, and have formed the Interdenominational Young People's Commission, a national organization to outline their programs. There are the temperance societies, which are working for national prohibition during the war; there is the American Bible Society, which is raising a fund of \$400,000 to put the Scriptures in the hands of every enlisted man. There is the Salvation Army which is doing a large work for the troops across the sea as well as some at home. And there is the Young Women's Christian Association, whose unique and

most responsible function in the present crisis is not always as clearly recognized as its importance deserves.

It was perhaps only natural that in the preoccupation of the nation with the pressing needs of the enlisted men, the true function of the Young Women's Christian Association in this time of crisis should have been misconceived. It has been thought of in many quarters as representing women's ministry to men, and it has a ministry to render of this kind. Through its hostess houses it has provided places where the families of the enlisted men might meet their sons and husbands under pleasant surroundings. Through its cafeteria it has provided good things to eat in the neighborhood of the camps. But these are only incidental to its main purpose, which is to care for the women who with the men share the responsibility and burden of the war. The Young Women's Christian Association is not an adjunct of the Young Men's Christian Association. It is the Church caring for its women—the girls in the camp neighborhoods dazzled by the glamour of the troops and, in their desire to show their sympathy and admiration in practical ways, subjected to temptations whose gravity we cannot over-estimate; the women in industry taken from their homes and plunged into unfamiliar work amid strange surroundings; women of all kinds and of all ages, facing the new problems which the war is laying upon their sex. Here is a sphere, the importance and the magnitude of which are scarcely less than that which the young men have occupied.

The Church and the Y. M. C. A.

It is only natural that in the course of the attempts of these different agencies to adjust themselves to the new tasks, problems should arise. These problems are of two kinds. In part they are problems of adjustment having to do with the delimitation of territory; in part they are problems of definition growing out of differing conceptions of the sphere for which each is responsible.

We may illustrate these in the case of the Young Men's Christian Association. More important than any specific thing that the Association has done has been its ability to fire the imagination of the public with the possibilities of Christian service. It has made its program of ministry so simple, so direct and so appealing, that multitudes who have cared little or nothing for the Church hitherto have responded to its appeal and furnished it with resources in men and in money, which have enabled it to meet the emergency for which other agencies were unprepared.

But in this very success there lurks a danger. It is not

merely the danger of diverting attention from other organizations whose work, if less dramatic, is in its place no less essential—although that is a real danger. It is the danger that in its emphasis upon the Church's agencies men may lose sight of the larger whole, of which each individual agency is a part. Greater than any organization, greater than all organizations put together, is the Church itself which is the mother of them all, the Church whose hidden life they reveal and of whose spirit they should be the interpreter. When men begin to contrast the Church and the Association to the disadvantage of the former they not only show a complete misapprehension of the spirit which animates the Association leaders; they are creating an attitude of mind which is full of peril for the future of both.

It is all the more important that the true relation between the Association and the Church should be clearly recognized because of the limitations imposed upon the former by its constitution. As an organization of laymen it has hitherto limited its sphere to forms of service which laymen can render. But the Church consists of clergy as well as laity, and for its full expression requires the cooperation of both. In theory this cooperation is secured in the camps through the chaplains who, as the official representatives of the churches, administer the sacraments, conduct regular services and have pastoral oversight over the men. But where, as is often the case, there are no chaplains available, the Association becomes the only representative of religion in the camp and must either confine its religious work to such services as laymen can render or rely upon the assistance of visiting clergymen coming from without.¹

In this situation the churches have come to the Association's help in a number of different ways. In the first place, they have set apart a number of their most trusted leaders to serve as religious workers in the camps, men who because of their maturity of judgment and practical wisdom are able even while observing the limitations which their position puts upon them, to exercise pastoral oversight over the enlisted men and keep them in touch with the home churches. Secondly, they have supplied visiting preachers who have cooperated with the chaplains and the Young Men's Christian Association secretaries in Sunday and week-day services in the camps, and, where no chaplains were present, have cared for the administration of the sacraments in the Young Men's Christian Association huts. And thirdly, they have designated a certain

(¹) In cases where neither chaplains nor outside clergymen are available the Association allows its religious work secretaries who are clergymen to administer the sacraments and to perform other ministerial functions.

number of men to represent the church in the communities adjoining the camps and in cooperation with the chaplains, the Young Men's Christian Association secretaries, and the local clergy, to act as camp pastors for the men of their own communion within the camps. In some cases the camp pastor has been recognized by the commanding officer as a voluntary chaplain and assigned to some unit temporarily without a chaplain. In other cases he has been associated with one of the regular chaplains as his assistant. In still others he has found access to the camp through the Young Men's Christian Association, being assigned a residence in one of its huts and cooperating with its staff in the religious work of the camp. So far as time and space permit, he has been free to use the rooms of the Association for personal conference and for the administration of the sacraments, and his gifts as a preacher have been gladly made use of in the Association's services.

The Denominational War-Time Commissions

This reference to camp pastors leads us to consider another group of agencies engaged in war work, namely, the denominational war service commissions.

When the war broke out it was inevitable that the churches should feel a direct and personal responsibility for meeting the call made upon them for patriotic service. The response took different forms. Some of the religious bodies, such as the Methodists and Southern Baptists, originally put the task upon the existing home missionary organizations. Others, and these the majority, like the Episcopalians, the Presbyterians, the Congregationalists, the Baptists, the Lutherans and the like, created war commissions to represent them in the emergency. A list of these commissions and their officers is given below. They are of various sizes, composed of both clergy and laity, but are alike in this, that they have been appointed by the ecclesiastical authorities of the various communions to act for them in all that concerns war work.

The action of the churches in establishing these commissions has been criticized in some quarters as though it were an expression of narrow denominationalism, but such criticism entirely misses the mark. If the Church is to function at all in the war, it must function in part at least through the churches of which it is composed. No doubt it is a lamentable fact that the war finds the Church divided, and it would be a far better thing if there could be but a single organization through which all alike might function. But since this is not the case it is clear that we must use the agencies we have. There is work to be done which the Church alone can do, which can be

done most effectively by those who know the resources, the habits and the traditions of each of the different bodies whose cooperation is necessary.

In the first place, there is the task of reaching the individual church member and bringing home to him his personal responsibility in the present crisis; but for this the local church must be organized. This is a work for which the denominational war commissions are peculiarly fitted because of their power of direct access to those who must be reached. Through correspondence, through literature, and through personal appeal they are addressing themselves to the ministers of their own communions and urging them to unite their congregations in a program of war service.

In the second place, there is the need of strengthening weak churches in the neighborhood of the cantonments and other centres where troops are congregated. Experience has shown that, when Sunday comes, the soldiers like to leave the camp and find their way to worship in a real church. But the local church is often weak and uninviting and needs to be reinforced by resources coming from without. This is being done in various ways, sometimes by the enlargement of the plant, sometimes by the supply of additional workers, not infrequently by joining with other bodies in a centre of common activity.

In the third place, the Church has a responsibility for the pastoral care of her sons who have enlisted. This she is discharging in part by a system of correspondence carried on through the local church, in part through the appointment of the camp pastors already referred to.

Last, but not least in its importance, is the service which the war commissions can render as a channel of communication between the churches and the different government agencies charged with war work. Such agencies, for example, are the Food Administration, the Red Cross, the Committee on Public Information. For the success of its war program the Government is dependent in the last analysis upon the loyal cooperation of the individual citizen, and in securing this, the aid of the churches is essential.

Problems of Adjustment

It was, of course, inevitable that the attempts to meet these and similar needs should have led to a certain amount of confusion and overlapping. Problems of serious importance have emerged which require tact and patience for their solution. There is, in the first place, the problem of the relation of the war commissions, which are temporary bodies, to the permanent agencies of their own churches. How can the ap-

peal to sacrifice which the war has made and which is being so generously responded to, be made to reinforce rather than to weaken the permanent activities of the church? Secondly, there is the relation of the communions to one another. How can overlapping be avoided? How can the fields be wisely partitioned? In what ways can each represent all? Thirdly, there is the problem of the relation of the denominational bodies to the interdenominational agencies which are already functioning effectively and which represent the Church as a whole rather than any particular branch of it. And finally, there is the relation of the religious forces in general to the Government agencies, like the War and Navy Departments' Commissions on Training Camp Activities, and their War Camp Community Service conducted by the Playground and Recreation Association of America, which concern themselves with the task of community organization.

To take but two illustrations of many. There is the question of denominationalism in the camps. How far may provision be made for services primarily designed for the men of a single communion? In what sense can the camp pastors appointed by and responsible to a single Christian body be used for the services which shall include all?

Again, there is the question of the relation of the community organizers of the War Camp Community Service to existing Church Federations. How far may such a federation be used as a nucleus for community organization? How far is it advisable that their identity should be merged in a new and more inclusive group? These are but samples of the kind of problem which is emerging on every side and which requires tact and patience for its solution.

In the situation thus briefly described the War-Time Commission finds its opportunity. It is the aim of the Commission to visualize the work of the Church as a whole, to see each of its parts in its relation to the others, and by bringing about personal contact between the workers in the different fields, to secure a better understanding and a heartier co-operation than would otherwise be possible. It remains to ask how far it has succeeded in accomplishing what it set out to do.

III. The Work of the Commission

It will help us to judge the work of the Commission intelligently if we consider it under the following heads: The Program of the Commission; Undertakings and Achievements; The Problems of the Future.

The Program of the Commission

The first duty of the Commission was to map out the field which it proposed to enter. Three kinds of work seemed clearly to lie within its scope, which we may describe respectively as: survey; interpretation; cooperation. It was necessary, in the first place, to secure accurate knowledge of the religious work already being carried on by the different agencies, and of the needs which were as yet unmet. It was necessary, in the second place, to share this information with those who were working in each part of the field, as well as with the general public which had an interest in knowing what the church as a whole was doing; and finally, it was necessary to create the machinery for doing some things for which no adequate provision had as yet been made.

Survey of the Field

Of these the first manifestly took precedence. Without accurate knowledge as to what was actually being done or planned, it was impossible either to advise wisely or to act effectively. But at the time the Commission began its work such information was nowhere accessible. Each of the commissions and councils had its own survey department studying the field from the point of view of its own need and special task; but there was no one whose business it was to know the field as a whole, no one who was studying what each was doing in its relation to all the others and collating that information in such a form as to make it equally available for all. Accordingly, the first thing which the Commission set itself to do was to fill this gap. Its Committee on Survey, through Mr. Cavert, its secretary, has collated all the information in the possession of the different war commissions, and is supplementing this partly through communication with the individuals and groups who are visiting the camps, partly through correspondence with selected individuals in different parts of the country, through whom exact information may be obtained. It is our plan, so far as this information is secured, to put it at the disposal of each of the cooperating bodies and to keep them informed from time to time of such changes as may occur. Up to the present time we have been able to do this in the cantonments and the National Guard camps, and we are now at work on the Regular Army and the smaller posts scattered over the country, many of which are without regular chaplains or other ministers of religion.

What has been done for the troops on this side of the water needs to be done for the troops 'across the sea. Here too

there are problems growing out of the presence of different agencies working in the same field, and here too the first condition for their satisfactory solution is accurate knowledge. It is hoped in the near future to establish relations between the Commission and representatives of the different agencies engaged in religious work across the sea, which will make it possible for us to extend our survey to include these as well. The first steps have already been taken in the appointment of a Committee on Investigation of Conditions in France, whose duty it shall be "to study the situation in France as it affects the work of the voluntary chaplains and other representatives of the churches, and to advise the Commission as to what action, if any, should be taken."

Interpretation and Cooperation

Having gained our knowledge, the next thing was to share it. Here there are two interests to be considered. First, the general public needs to be informed as to what the church is doing. Second, between the groups at work in different parts of the field common knowledge and understanding must obtain, as between the different denominational war commissions; the denominational war commissions and the Association leaders; the Protestant religious forces and the corresponding bodies among the Roman Catholics and the Jews; and finally, between the religious forces as a whole and Government agencies, like the Commission on Training Camp Activities, charged with the moral and social welfare of the soldiers. In the case of all these groups it was desirable to establish natural points of contact which would make for a sympathetic understanding, and much of the time and energy during the weeks that have passed have been spent in trying to bring this about.

This has been done in a number of different ways. It has been done in part through committees of conference, such as the committee on conference with the Young Men's and Young Women's Christian Associations and a similar committee on conference with the Playground Association. A more effective method has been the formation of joint committees in which members of different bodies have been associated in some common work. But above all, it has been done through the personal contact of individuals as those who have been approaching the same general task from different angles have met for conference on the problems which were common to all.

It is too soon to make a definite catalogue of the results which have already come from such conferences but this may be said with confidence, that they have led to the clearing up

of not a few misunderstandings, and to the taking of steps which will in time clear up others. But more important than any specific things accomplished is the closer sympathy which has resulted from personal acquaintance, and the wider outlook which has come with larger vision.

This has been notably true of the relation between the church commissions and the Association leaders. Closer acquaintance with the problems which confront the latter has led the representatives of the churches to a more sympathetic understanding of the difficulties the Association faces, and conversely in its policy the Association is more and more coming to recognize the importance of the interests for which the church commissions stand, and is seeking ways to conserve them. In the instructions recently sent from headquarters to the secretaries on the field the importance of the work of the camp pastors is recognized and the secretaries are directed, so far as is practicable under the rules laid down by the Government, to give the representatives of the churches every facility for the prosecution of their work in the camps. On the other hand, the church leaders recognize that under normal circumstances the work of the camp pastor should be to relate the men in the camp to the religious forces functioning outside, and that the best results can be secured only through the harmonious cooperation of all the religious workers within and without the camps in a single program which assigns to each its appropriate place.

Literature and Publicity

Of publicity work of a more formal kind there is as yet little to report. A brief account of the Commission's aims has been printed, a series of bulletins authorized, plans are under discussion for articles in periodicals and the daily press, but little has been done as yet to put the plan into effect. This has been due, not only to the pressure of work during the early days of the Commission's activity, but still more to the fact that with reference to the matters of greatest public interest conditions were changing so rapidly that one could never be sure that what we had to tell of the work today would be true of the work of tomorrow. Recently, however, the situation has changed for the better. The period of experiment is passing and it is possible to begin to draw definite conclusions. As the mists dissolve and the outlines of a unified plan appear, the need of publicity becomes pressing, and the Commission through its Committee on Literature and Publicity is planning to give this branch of the work the attention its importance deserves.

Besides these general matters the attention of the Commission has been given to a number of special problems where joint action has seemed necessary. Some idea of the number and extent of these may be gained from the list of committees which is appended to this report. In some cases we are able to report definite accomplishment; in others only a beginning has been made.

Undertakings and Achievements: Community Organization in Camp Neighborhoods

And first, of the things accomplished. First on the list I would put the work which has been done by the Committee on Camp Neighborhoods. This is a committee consisting of executive officers of the different war commissions, as well as of members of the Federal Council's Commission on Inter-Church Federations. Under the leadership of President C. A. Barbour, who is not only Chairman of the Committee but also in charge of the selection of the religious work secretaries of the Young Men's Christian Association, a plan has been worked out for coordinating the religious forces both inside and outside of the camp, and through Dr. Guild, the Secretary of the Committee, arrangements have been made for a systematic visitation of those centres where it would appear that the forces on the ground are not working together as they should. A staff of men is being developed who will go to these camp communities not as representing any single denomination, but the Church as a whole. In this connection a careful study has been made of the work of camp pastors in their relation both to the workers inside the camps, and especially to the communities outside. Plans have been made for conferences of camp pastors to be held in some southern cities in January, in which the leaders of the different war commissions of the southern churches are actively participating. Through this committee relations are being established with the community organizers of the War Camp Community Service and the function of the Church in neighborhood work is being defined.

One of the by-products of these conferences is a plan for the unification of the religious forces in New York City, a field which, owing to the pressure of outside interests, has been largely neglected, but the importance of which may be gauged from the statement that its parish (understanding by this term the group of camps whose members find their way naturally to New York when they have leave) embraces 150,000 troops, and some 40,000 are found on its streets every day.

At the request of the denominational war commissions a

sub-committee of the Committee on Camp Neighborhoods has been charged with responsibility for cooperative building enterprises where such seemed practicable. In several cases a number of different communions have joined in the erection of a building for housing their representatives who are working in and about the camps, and others are contemplated. Such buildings are in process of erection at Camp Devens, Camp Dix, and most recently at Camp Upton. At Ayer four communions have joined in the erection of a church headquarters outside the camp. At Wrightstown a parish house is being built on ground owned by the Episcopalians, in the expense and maintenance of which four different communions cooperate. The Episcopalians have offered the use of their church, which is adjoining, for purposes of worship. A similar proposal is under consideration at Camp Sherman. At Camp Upton, owing to the fact that there is no community adjoining the camp, permission has been given to erect a church headquarters within the camp, and four communions have united in the erection of a chapel and parish house on ground set apart by the Government adjoining the Young Men's Christian Association administration building.

The Needs of the Chaplains

From the first the needs of the chaplains have engaged the attention of the Commission. In theory, as we have seen, the chaplain is the official representative of religion in the army. In practice he holds an anomalous and unsatisfactory position. His relations to the church of which he is the official representative are loose and ill-defined. On the funds so liberally contributed to equip the religious workers of the Young Men's Christian Association he can make no claim. From the Government he receives only his commission; and whereas all other branches of the service have been elevated in dignity and in numbers to meet the new emergency of the war, his status in all respects remains as it was in the days of the Spanish War and before.

It is difficult to exaggerate the infelicity of this situation. It affects not only the chaplain himself, but all the other religious bodies which are at work for the soldiers. As we have seen, it devolves upon the Association, a lay organization, responsibility which in theory it is not qualified to assume. It is a constant challenge to the churches to seek to secure by indirect means representation in the camp which, so long as the chaplains are not appointed, is granted them in theory, but is denied them in fact. It complicates the work of those who are planning for the unification of the religious forces in and about the camps, since so long as the status of the chaplains is

undetermined, and their numbers uncertain, one of the most important factors in the situation remains unknown.

The remedy for this state of things is obvious. It is that we follow the example of all other countries which have chaplains and create a corps of chaplains under a responsible head who can represent the chaplain's interests, provide for his adequate training and equipment, secure his assignment to the place where he is most needed, and confer with the responsible heads of the other religious forces at work in and about the camps in matters of general religious policy affecting the army. Until this is secured, all else is a palliative. To increase the number of chaplains without altering their status may relieve but will not remove the difficulty.

In cooperation with the commissions of the Catholics and of the Jews the War-Time Commission is seeking to secure from the Departments and from Congress action which will remedy this state of affairs. In the meantime through its existing committees it is doing what it can to advance the interests of the chaplains under the present law. The General Committee on Army and Navy Chaplains, in addition to its work in recommending suitable candidates for appointment, is in conference with the Adjutant General's office as to assignment of chaplains. A special Committee on the Equipment of Chaplains is in correspondence with the newly appointed chaplains as to their need of equipment and is bringing these needs to the attention of the churches to which they belong. In this connection the Committee has prepared a carefully selected list of things most needed with their prices based upon the results of an extended correspondence with those who have had most experience. A Committee on Voluntary Chaplains has been considering the possibility of securing from the Government the appointment of voluntary chaplains serving without pay in such units as are at present without regular chaplains. Representatives of the three committees meet as a Joint Committee on Chaplains to consider the matters affecting the welfare of the chaplains not otherwise provided for.

Voluntary Chaplains

The question of voluntary chaplains¹ is so important and at the same time so complicated that it may be worth while to say a word about it here. When the war broke out it was found, as we have seen, that many important units were un-

(¹) The name *voluntary chaplain* is used to denote a clergyman appointed by the Commandant of a camp or other military post to act as temporary chaplain, or assistant to the regular chaplain. By *camp pastor* is meant a clergyman appointed by a denominational war commission to reinforce the service of the churches in the neighborhood of a camp, and, in cooperation with the chaplains and Y. M. C. A. secretaries, to render pastoral service to men of his own communion within the camp.

provided with chaplains, notably the officers' training camps, and a special committee was appointed in the effort to meet this need. In not a few cases action was taken by the commandants who on their own authority appointed visiting clergymen camp chaplains, and in some cases nominated to this position a religious secretary of the Young Men's Christian Association. Since the appointment of camp pastors, some of these have been recognized as voluntary chaplains, either being assigned to regular units which are temporarily without chaplains, or being made assistants to the existing chaplains. Such action, while relieving the immediate exigency, leaves many important questions unanswered, as for example, the following: What shall be the relation of the voluntary chaplain to the regular chaplain, when he shall be appointed? What shall be the relation of the camp pastor assigned to a definite regiment to the denominational commission which pays his salary? How far may he rightly be regarded as a representative of his own communion and hold a pastoral relationship to the men of that communion belonging to other units than that to which he is assigned? Shall voluntary chaplains or camp pastors wear uniforms, and, if so, of what kind? Shall they have military rank? These are only samples of questions still unanswered, as to which the experience of the next few weeks and months will doubtless shed much light.

The Work of the Local Churches

Another matter which has engaged the attention of the Commission is the preparation of a program for the local church. So many different bodies are appealing to the churches for aid that some correlation would seem to be necessary. In many cases this correlation can be effected through the individual denominational war commissions, but there are many churches which do not have such war commissions, and there are great common interests, such as that of the devotional life, the Red Cross, temperance, and the fight against the social evil, which need for their effective presentation the united support of the church as a whole. Through its Committee on War-Time Work in the Local Church and Cooperation with the Red Cross the Commission has been working at this problem. It has prepared a program which can be sent to the local churches through the denominational war commissions where desired, and in other ways it is acting as a means of communication between the different relief agencies and the churches. An example in point is the recent appeal for Armenian and Syrian relief, of which more than 60,000 copies were sent out through the Commission.

What is true of the church in general is notably true of the country church. Here there are wide areas which are not being reached by existing agencies, and the problem of how to bring home to the churches in these communities their responsibility for war work is one which is engaging the attention of the Commission, and as to which it is hoped later to report a definite plan.

Moral Welfare of the Army and Navy

Still another matter which has engaged the attention of the Commission has been that of the moral conditions in the communities surrounding the camps. In this country there are many agencies which are actively engaged in the fight against vice, and with these the Commission is cooperating through its Committee on Health and Morals, and its Committee on Camp Neighborhoods. But the conditions abroad are not so easy to handle, and the reports which have been coming to this country have given us grave concern. A small informal committee has been formed, including Father Burke, of the National Catholic War Commission, Colonel Cutler, of the Jewish Welfare Board, Dr. Mott, of the Young Men's Christian Association, Dr. Speer, Bishop Perry, and the Secretary of the War-Time Commission, which has been in conference with Secretary Baker and with Mr. Fosdick on this matter, and certain definite steps have been taken to improve conditions, as to which it will be possible to report more fully a little later. As a result of this common action contacts have been established which it is hoped may bear fruit in similar action with reference to other matters of common interest.

In addition to its work for improved moral conditions, the Commission has taken an active part in the agitation for the restriction of the sale of liquor during the war. A petition to Congress urging nation-wide prohibition during the war has been prepared by a special committee of the Commission, which has been submitted to the different denominational commissions and interdenominational bodies and been approved by a number of them. When all the responses have been received, it will be brought before Congress.

Work for Special Groups

The needs of the workers in industrial communities have been the subject of earnest thought and discussion. To the Federal Council's Commission on Social Service has been entrusted the responsibility of working out a plan for defining the church's responsibility in such communities and for devising means through which the cooperation of the permanent

agencies of the church, notably the great Home Mission Boards, can be secured for putting it into effect.

Other matters which have engaged the attention of the Commission have been the care of interned aliens and provision for the welfare of the negro troops. Through a sub-committee of which Rev. Frederick H. Knubel is chairman, arrangements have been made for providing the ministry of religion for prisoners of war, who are now interned in this country, by clergymen of their own faith and language. Under Bishop W. P. Thirkield an effective committee has been formed which is studying the conditions of the negro troops and bringing their needs to the proper authorities for action. Professor John R. Hawkins of Washington has been engaged as field agent of this committee and is doing excellent work in the camps.

Mention should finally be made of the open letter sent to the churches through the different war commissions, requesting them to set apart the three days following Thanksgiving as special days of prayer—Friday as a day of confession; Saturday, of supplication; and Sunday, of intercession. Cordial response was received to this appeal from the different war commissions, many of which took independent action on their own account. A copy of the letter is attached to this report.

The Problems of the Future

It is clear from this brief survey of the Commission's work that most of its time thus far has been given to matters of organization and machinery. This has been inevitable under the circumstances; yet it would be a mistake to conclude that the larger matters which were in the minds of those who constituted the Commission have been lost sight of. Beyond the immediate exigency which calls for instant action there are permanent interests to which the church is committed. When every camp is provided with its due quota of workers, clerical and lay, and all the religious forces in the communities adjacent are duly mobilized; when every family in every church is practising economy in food and coal, and every church member is contributing to the Red Cross and to the other relief funds, the church will still have left her greatest work undone unless her voice is heard in witness to those ideals of brotherhood and service to which her divine Master has committed her. Besides the material reconstruction which must follow the war, there will be need of a reconstruction of spirit which is no less important and even more difficult. But for this even more than for the more immediate tasks there is need of wisdom and unity. If up to this time we have addressed

no message to the churches except to reinforce the President's Thanksgiving proclamation with a call to prayer, it has been not simply because we have felt that the time called for deeds rather than for words; it has been even more because we have believed that in our common approach to the tasks nearest at hand we should gain experience which would fit us to attack with added wisdom and courage the new and larger tasks which lie ahead.

This expectation has not been disappointed. During the months that we have been working together we have learned many things. To attempt to formulate these at this time would be premature; but it may not be inappropriate to suggest one or two of the more obvious.

Individual Initiative and Cooperative Effort

For one thing we have learned the need of leaving scope for individual initiative. There are more ways of doing things than one, and any plan from above which ignores the variations of the local situation is bound to fail. "The farther you get from headquarters, the better things are going,"—such is the report which has come to us from more than one visitor. This indeed is only what was to be expected. Our chief difficulties in conference have grown out of lack of exact information as to local conditions. But while we were hesitating as to what ought to be done, the men on the ground have been acting, and in nine cases out of ten, they have acted rightly.

Here as elsewhere personality is the key to success. Whether he be chaplain, Young Men's Christian Association secretary, or camp pastor, the man of vision and courage will succeed and is succeeding. Whatever theoretical difficulties remain we are agreed in this that for every important piece of work which needs to be done we should pick the best man we can find and trust him to the limit.

This does not mean, of course, that machinery is unimportant or conferences useless, but only that we must not ask of them more than they can do. To create machinery for effective social action takes time, and this is doubly true under democracy. In this respect the Church stands on the same footing as the State and should be judged by the same standards. We are told that the Church has failed, and there is a sense in which this is true. But if so, it is in the same sense in which the State has failed. The inefficiency with which we are reproached is a by-product of our liberty. We have won the right to think and to act for ourselves. We have not yet learned to think and act together.

But we are learning. This is the one thing that matters. Those who look beneath the surface and measure movements

by their tendency rather than by their present attainment have every reason for encouragement. In the Church, as in the State, we find a disposition to subordinate private ends for the common good. Indeed one chief cause of our embarrassment has arisen from the many who wish to serve. It is this instinct of service which is responsible for the creation of the different war commissions with their resulting problems. It is all the more important to remember that the same instinct is working for unity. Bodies which have hitherto held aloof from one another have sunk their differences and come together under united leadership. Men are working together in the War-Time Commission who have not hitherto found it possible to cooperate with one another. Difficulties we have found in plenty, but they have been difficulties of method rather than of goodwill. In time they will be overcome, as similar difficulties are being overcome in the State.

It is important that this should be understood. The Church has sins enough upon her conscience. She should not be blamed for that which she has done well. We are told that she has abdicated her function as leader and left her vacant place to the Young Men's Christian Association; but in fact, the reverse is the truth. It is to the credit of the Church that in this time of crisis when quick and effective action was a prime necessity, she turned at once to the organization which was best qualified to render this service. The Young Men's Christian Association, it cannot be too often repeated, is not a rival of the Church; it is the Church functioning for a particular purpose, and every success won by the Young Men's Christian Association is a success won by the Church. Apart from the resources of money and of men supplied by the Church, the Association could not continue its work for a single day. Look over the country and call the roll of the leading churches and seminaries and you will find that they have stripped themselves of their most trusted leaders that in this time of need they might lend the Association their counsel at headquarters and their service on the field.

Nor is this an isolated example. In every department of the national service clergymen are rendering indispensable help. In the offices of the Food Administration at Washington, in cooperation with the Committee on Public Information, as community organizers under the Training Camp Activities Commission, you will find them at work. In this unselfish service rendered without publicity or hope of reward the Church is showing herself true to her own highest ideals and justifying the confidence of those who have trusted her.

The Interpretation of Ideals

But good as this is, so far as it goes, it is not enough. Apart from the service rendered by individual Christians and bodies of Christians, the Church as such has a function to fulfil which she can surrender to no one else. As the interpreter to mankind of those ideals of the spirit which transcend time she joins to her duty as servant of the nation an ecumenical responsibility. Facing the grim alternatives which confront mankind with an imperialism which has no place for the free personality and an anarchic individualism incapable of effective social action, she has her contribution to make to a disciplined democracy. In the new ideal for man which Christ has brought into the world, in the new revelation of man's capacity for redemption and renewal through a power greater than his own; above all, in the new vision of God which makes possible faith in a better future, we possess resources without which the ideal of a world of free men at peace, for which the nation fights, is incapable of realization.

More and more this is becoming apparent. In the strife of ideals, as in the contests of physical force, the battle belongs to the strongest, and it is through religion that ideals renew their strength.

From a private letter from a well known publicist, author of one of the most illuminating documents published by the Committee on Public Information, I quote the following:

"How hard it is to keep our heads in these dreadful days and maintain our ideals! I wonder if Germany is going to smash our ideals, even if it misses our corporeal heads. Are we going to be compelled to succumb to the materialism of her whole philosophy—even those of us who see it and loathe it—and emulate her whole policy? God forbid; but I hope God is more certain than I am."

It is because we believe that God is more certain of the outcome than we that we can face the issue with confidence. But it is through the Church that this confidence must find expression. Above all other tasks which the hour lays upon her is the task of renewing men's failing faith through fresh witness to the God of triumphant love.

For this supreme service we must have a united and disciplined Church. Lamentable in their bearing upon her practical ministry, the divisions of the Church become tragical in their effects upon her witness to the spirit. We are fighting, so we say, to put an end to the rivalry of states and to organize the nations into a single commonwealth. How can we expect men to take us seriously when within the Church we confess a similar ideal incapable of realization?

It is this insight which gives dignity to the work of the

Commission. Over all its humdrum tasks of organization and detail shines the light of a great ideal. It is the ideal of a Church which shall be true enough to her own professed faith to make her words carry conviction to those to whom they come. There is only one way to hasten the realization of this ideal, and that is for those who accept it to learn how to work, to think, and to worship together. That is what the leaders of the churches are trying to do, and we of the War-Time Commission are trying to help them.

Respectfully submitted,

(Signed) WILLIAM ADAMS BROWN, *Secretary*.

APPENDIX I

GENERAL WAR-TIME COMMISSION OF THE CHURCHES

Office: 105 East 22d Street, New York, N. Y.

Speer, Robert E., *Chairman*, 156 Fifth Avenue, New York, N. Y.
 Lawrence, Rt. Rev. William, *Vice-Chairman*, 122 Commonwealth Avenue, Boston, Mass.
 Brown, Rev. William Adams, *Secretary*, 105 East 22d Street, New York, N. Y.
 White, Rev. Gaylord S., *Associate Secretary*.
 Tryon, Harold H., *Assistant Secretary*.
 Cavert, Rev. Samuel McCrea, *Assistant Secretary*.
 North, Eric M., *Assistant Secretary*.

Advisory Council

Atkinson, Rev. Henry A., New York City
 Barbour, President Clarence A., New York City
 Carson, Rev. John F., Brooklyn, N. Y.
 Knubel, Rev. Frederick H., New York City
 Perry, Rt. Rev. James DeWolf, Jr., New York City
 Stuntz, Bishop Homer C., Omaha, Nebr.

Members of the General War-Time Commission

Atkinson, Rev. Henry A., New York City
 Barbour, President C. A., New York City
 Barton, Rev. James L., Boston, Mass.
 Batten, Rev. Samuel Z., Philadelphia, Pa.
 Beardsley, Hon. Henry M., Kansas City, Mo.
 Beauchamp, Rev. W. B., Nashville, Tenn.
 Beck, Rev. Charles H., Pittsburgh, Pa.
 Berry, Bishop Joseph F., Philadelphia, Pa.
 Birney, Dean L. J., Boston, Mass.
 Blake, Rev. Edgar, Chicago, Ill.
 Bowman, E. M., Glen Head, L. I.
 Boynton, Rev. Nehemiah, Fort Hamilton, N. Y.
 Breyfogel, Bishop S. C., Reading, Pa.
 Bridgman, Rev. Howard A., Boston, Mass.
 Brockman, Fletcher S., New York City
 Brooks, Rev. W. H., New York City
 Brown, Dean Charles R., New Haven, Conn.
 Brown, George Warren, St. Louis, Mo.
 Brown, Rev. William Adams, New York City
 Carson, Rev. J. F., Brooklyn, N. Y.
 Chamberlain, Rev. W. I., New York City
 Cobb, Rev. Henry Evertson, New York City
 Coffin, Rev. F. G., Albany, N. Y.
 Coffin, Rev. Henry Sloane, New York City
 Coleman, George W., Boston, Mass.
 Covert, Rev. W. C., Chicago, Ill.
 Cratty, Miss Mabel, New York City
 Crawford, Hanford, St. Louis, Mo.

Cushman, Mrs. James S., New York City
Delk, Rev. Edwin Heyl, Philadelphia, Pa.
Dillard, Dr. James H., Charlottesville, Va.
Fallows, Rt. Rev. Samuel, Chicago, Ill.
Faunce, President W. H. P., Providence, R. I.
Forsyth, Rev. David D., Philadelphia, Pa.
Fosdick, Rev. Harry E., New York City
Foulkes, Rev. William Hiram, Philadelphia, Pa.
Gamble, James N., Cincinnati, Ohio
Glenn, John M., New York City
Goodell, Rev. Charles L., New York City
Gray, Rev. B. D., Atlanta, Ga.
Gregg, Frank M., Cleveland, O.
Grose, Rev. Howard B., Washington, D. C.
Harbison, William A., Pittsburgh, Pa.
Harding, Rt. Rev. Alfred, Washington, D. C.
Haven, Rev. William I., New York City
Hawkins, Prof. John R., Washington, D. C.
Heinz, H. J., Pittsburgh, Pa.
Henderson, Bishop T. S., Detroit, Mich.
Hendrix, Bishop E. R., Kansas City, Mo.
Herring, Rev. Hubert C., Boston, Mass.
Holt, Hamilton, New York City.
Innes, George, Philadelphia, Pa.
Jenkins, Lt. Col. Walter F., New York City
Johnson, Alba, Philadelphia, Pa.
Jones, Rufus M., Philadelphia, Pa.
Jones, Rev. J. Addison, Albany, N. Y.
Jones, Thomas Jesse, Washington, D. C.
Joy, James R., New York City
Kershner, Rev. Frederick D., Cincinnati, Ohio
Kimball, Alfred R., New York City
King, President Henry Churchill, Oberlin, Ohio
Knubel, Rev. F. H., New York City
Lambuth, Bishop Walter R., Oakdale, Cal.
Lawrence, Marion, Chicago, Ill.
Lawrence, Rt. Rev. William, Boston, Mass.
Lawson, Rev. Albert G., New York City
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APPENDIX III

A Call to Prayer

The President and the Governors of the several States have again appointed a day of Thanksgiving and Prayer. In behalf of the Christian Churches and upon the request of their War Service Commissions we desire to support this call and to ask the Christian people of the land to extend the observance from Thanksgiving Day over the ensuing Sunday. We suggest that Thursday be devoted to our customary national Thanksgiving, Friday to penitence and humiliation, Saturday to supplication and Sunday to intercession.

Our generation confronts the gravest and most solemn issues. Twice our fathers faced such issues, at the beginning of the nation and in the tragedy of the Civil War. And now our time of supreme need and trial has come. How can we meet it except in the guidance and strength of God? By our own necessities and by the distress and calamity of mankind we are summoned to prayer. In the name of the Churches we voice this summons to all our people.

On Thursday in our homes and in our churches let us give thanks to God for His goodness and His infinite patience and pity, for freedom and prosperity, for our nation and our homes, for the past security of our shores, for peace within our own borders, for the sense of national unity and brotherhood, for the honor of self-sacrifice and the glory of service unto death, for God's gracious love and for the salvation provided for us and for all mankind in Jesus Christ our Lord.

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—*Phil., IV, 6, 7.*

On Friday let us implore the compassion and forgiveness of God and confess and repent of our sins, our selfishness and unbrotherliness, our acceptance of un-Christian conditions and

ideals, our toleration of impurity and intemperance and the various forces of evil which prey upon the lives of our people and unnerve the nation, our race prejudice and our assent to any form of injustice among ourselves or in our relations to other peoples. In sorrowful remembrance of our own faults and errors, let us humble ourselves before God and pray for His mercy that we may be spared His just judgments.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—*I John, I, 8, 9.*

On Saturday let us beseech God for His blessing upon our homes, our churches, our communities, all our agencies of service and benevolence, our country, for the overthrow of wrong and the triumph of righteousness, for the enlightenment of the mind of the nation to know and do His will, for courage to endure every sacrifice at the call of duty, for fortitude in the hour of adversity, and that we may offer unto God for His work the united body of the nation. Let us pray for our soldiers and sailors that they may assist by God's grace in the sure re-establishment of law and order and justice. Let us implore Him in His infinite goodness to soften the hearts, enlighten the minds, and quicken the conscience of all men that courses of wrong may be relinquished, that the effusion of blood may be stayed, that the hurt of humanity may be healed, that friendship and goodwill may be restored and that peace may be established throughout the earth.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, even as God for Christ's sake hath forgiven you.—*Eph., IV, 31, 32.*

On Sunday let us make intercession for all men, for the suffering and destitute, for our allies and for our enemies, for those who have gone forth from us, without anger or hate, at the call of duty, to serve our nation and mankind in this great struggle on land and sea, that God may enable them worthily to live or to die as the servants of His Holy Name and that, if it be His will, they shall both do all their duty and return to us again. Let us pray for the President and for Congress and for all who in this hour serve in any way the common weal that they may be given courage and wisdom and consecration and that the cause of righteousness may triumph. Let us pray for all mankind and for the coming of its one hope and deliverance in the reign of Jesus Christ our Lord as the King of all the earth.

I exhort therefore, that, first of all, supplication, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all

that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God and our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.—*I Tim., II, 1-6.*

We ask that in our places of worship and in the secret prayers of our hearts, these days be solemnly observed that the nation may seek after God and find Him. And we suggest that not only during these four days should all the Christian people of our land join in this united prayer and supplication but also that in our homes and as far as possible in our churches there should be daily intercession that we may both know and do God's righteous will, that wrong may be overthrown among the peoples and in the hearts of men and that the prayer of the whole creation may be heard, "Thy Kingdom Come, Thy will be done on earth as it is in heaven."

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November 12, 1917.

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